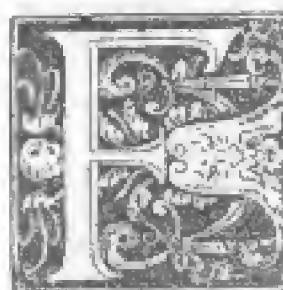


# The Argument vpon the latter Epistle vnto Tymothee by Erasmus of Rotterodame Fol. xix



Erasmuche as to the former Epistle, Paule put Tymothee beyng at Ephesus, in hope of his comming agayne vnto him, & could not perfourme it bicause he was holde in bondes at Rome, he confirmeth him with lettres, that he be not discouraged with stoymes of persecutions, but after his example to prepare his mynde vnto martirdō: For there are perillous times at hande (if he) by reason of some, that vnder pretence of godlynes, turne true godlynes by hyde downe, and so prate boastynglye of them selues, as though the Christian Religion consisted in wordes, and not rather in purenesse of herte. Than tellyng that the daye of his death draweth nere, and that the most part haue now forsaken him, he byddeth Tymothee and Marcus to come to Rome speedely vnto him. This Epistle he wrote at Rome, whan he was esteemes attaigned at Neros batte.

Thus endeth that argument.

## The paraphrase of Erasmus vpon the seconde Epistle of S. Paule to Tymothee.

### The first Chapter:

Paule an Apostle of Iesu Christ, by the will of God, accorpyng to the promys of lyfe which is in Christ Iesu. So Tymothee bys beloued sonne. Grace, mercie and peace, from God the father, and from Iesu Christ our Lorde. I thanke god, whom I serue to myne elders with pure conscience, that without any ceaspnge I make mention of the in my prayers nyght and day, bespyng to se the, mynde full of thy reuerence: so that I am filled of hope, when I call to remembrance the vnfeyned sayth that is in thee, which dwelleth in thy graundemother Loys, and in thy mother Eunice: and I am assured that it dwelleth in the also.

The toke:



Paule an Embassadour of Iesu Christ, called therunto by the will of God the father, to declare howe greates the felicitye of the lyfe to come is, whiche he promyseth vnto vs by his sonne Iesus Christe, that we should not care much for the losse of this life: To Tymothee my dearebeloued sonne, grace, mercie, and peace from God the father and from Iesus Christ our Lorde. I thanke God, whose seruante I begonne not of a late tyme to be, but kepte his religion after the traditions of myne elders continually with an byrght and a pure conscience, and doe kepe still: For I serue all one God now beyng a christian, & I lately serued beyng a Jewe, though after an other sort, through the

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## The paraphrase of Erasmus vpon the seconde Epistle

whose goodnes we chaunced vpon such a man as thou arte, in that thou solowest the exāple of me in sincere preaching of the gholpelles doctrine, so as for thine owne deserte I can no lesse hartely loue thee than mine owne vety sonne: in so muche that I can not forget thee euen when thou arte absent. For in my prayers night and daye wherewith I am accustomed to call vpon God, and to commend vnto him suche as I tenderly loue, thou comest alwayes in my mynde, and I am vety muche desirous to see thee, especially as often as I remember thy teares, that thou sheddest at my departing, as mooste plentifull watnasses of thyne affection and mutuall loue towardes me. By reason wherof I am fylled all together full of tope, when it cometh to my mynde, howe painfuly thou resemblest me in the sinceritie of fapthe, as a naturall sonne his father. And lyke as þ integrity of religio was in me (as it were) by enheritaunce, euen so this sinceritie of fapth seemeth to be geuen to the by the handes of thyne elders. For it dwelt stedfastly fyrst in thy Grādmother Lois, thā after by a by in thy mother Cunica: & I doubt not but þ wilt become accordyngly like a newe to so right a religious grādmother & a sonne to so right a good mother, seing þ hast ben more desirous to be like to the, thā to thy kynred of thy fathrs syde.

The text.

Wherefore I wanne the, that thou stier by the gifte of god which is in the, by the putting on of my handes. For god hath not geuen to vs the spirite of feare: but of power, & of loue, & of sobrienes. Be not thou therefore ashamed of the testimony of our lord, neither be ashamed of me, which am his prisoner: but suffer thou aduersitie with the gholpell, accordyng to the power of god, which sauer vs, and called vs with an holy calling, not accordyng to our dedes, but accordyng to his owne purpose and grace, which was geue vs thorow Christ Iesu (before the worlde began) but is now declared openly by þ appearing of our sauiour Iesus Christ, which hath put away death, & hath brought lyfe and immortallitie vnto vs by the gospel, wherunto I am appointed a preacher and Apostle, and a teacher of the Gentiles: for the which cause I also suffer these thinges. Wherefore, I am not ashamed, nor I knowe, and am sure, that he (in whom I haue put my trust) is able to kepe that which I haue committed to his keeping, agaynst scap. These thinges I remember the of, so as thou mayest be of þ better courage both by the example of vs and of thyne elders, to stier vp by thyne industry & diligence the gifte of God (which thou receuest by the laying on of mine handes when thou wast ordayned a Byshop) and boldly and without shyngunge to accomplyshe the office committed vnto thee, & feare not any mens bakkynges nor the rageing crueltie of persecutours. It is the proppertie of Jewes, to be afrayed of those thinges, that this present life occasioneth, but vnto vs whiche through beleuing of the gholpell are made the chyldren of God, he hath geuen a fette other maner spirite, not to make vs afrayed & discouraged for feare & distrust, but through an assured trust of innocēcie & hope of þ promised immortallitie to be bolde & lusty, & through loue to be free & ful of courage, euē as loue both trusteth altogether vpon gods succour & shrinketh not for his neyghbours sake to abyde daungier. Finally a spirite þ suffreth not vs to be disturbed in our mynd, but causeth vs alwaies to perseuer to thende with a whole & a perfect reche herte. Forasmuch thā as þ hast receyued this spirit, let forth his power & declare stoutely the thyng þ thou hast. Be not ashamed of thy profession, wherby þ preacheest the crosse & death of our lord Iesu Christ, nor be ashamed to be a discipule of his Apostle, though I am laden w these bondes. There is nothing more glorious thā the crosse of Christ þ gaue saluatiō to þ world, þ brake the deuiles stramme þ hath obtained vs immortallitie. Christes crosse is our glory. These cheanes, þ I willingly suffre for þ gholpelles busines sake, are not to my shame but to my glorie rather. Therefore refuse not to suffre those thynges that Christ suffred, and that I suffre for hys sake.

But be



But be thou ready also to come into the fellowshippe of afflictions, that are layed vpon vs for the ghoſpell of Chriſte. What ſo euer chaunceth, there is no cauſe why we ſhoulde be aſtrayed, for the matter is not done by our ſtrengthes, but by the ſuccour of God. We are feeble in dede, but he is mighty; whiche, when we were loſt, ſaued vs by the death of his ſonne, hauinge done awaye the treſpaſſes of our former conuerſation: and hath called vs vnto holynes not for any merites of ours, but being enforced by his own will, and free goodnes that he beſtowed vpon vs, not vpon any late aduilement, but from euertlaſtyng, and before all tyme, afore the makinge of this worlde, ſe was decreed of him to geue theſe thinges vnto vs by his ſonne Jeſus Chriſt. The matter is no newes to him, but that thing that was alwayes in the ſecret of his mynde, he hath lately declared to the worlde, by the conuincing of our ſauour Jeſu Chriſte, who hauyng receyued a bodie ſubiect to death, hath diſpatched awaye death by the croſſe: and by his reſurrection hath opened lyfe and immortalitie throughe the preachinge of the ghoſpell, whiche prompſeth lyke rewardes vnto them that folowe the example of Chriſtes croſſe. This ghoſpell preachinge is committed vnto me as the Apoſtle and teacher of the Gentiles, to the intent they maye learne by me, that not onely the Jewes are called to this gyfte of God, but alſo all mankynde vnto ſaluacion. For ſo muche than as I am tryed in chernes for the ghoſpelles ſake, I am not onely nothing aſhamed of this affliction, but alſo I eſteem it for a quite greate glorye vnto me. To ſuffre for naughtie dedes, doyng it is a reproche, but to be afflicted for the glorye of Chriſte it is excellent. This ſtoomye tyme doeth feare me nothing at all. For althoughe I am weake, yet I knowe and am aſſured, that he, whom I haue put my faithfull truſt in, is hable ynoughe to kepe vnto the uttermoſt daye, the thing that I haue committed to his fidelitie. Throughe his ayde bothe the goſpelles buſines and my ſaluation, and alſo the proſperitie of the chriſtian ſtocke is in ſauegarde. And albeit anye thyng here in this worlde ſeeme to periſhe for a tyme, yet when that daye ſhall come, in the which he ſhall expreſſe his myghtie power vnto the worlde, he ſhall reſtoze it wyth greate gayne. I haue layed my life and my healthe in his handes, and he hath put me in truſte to diſpence the doctrine of the goſpell. In caſe I ſhall be a truſtye faith keper, he wyll not fayle my truſt.

So that thou haue the enſample of the hoſſome wordes, which thou haſt heard of me with faith & loue charite in Chriſt Jeſu. That good thing, which was committed to thy keeping, hold faſt through the holy ghoſt, which dwelleth in vs. This thou knoweſt, how that all they which are in Aſia, be turned ſed me. Of which ſort are Philegus and Hermogenes. The Lord geue mercy vnto the houſholde of Onesiphorus, for he ofte reſtreſhes me, and was not aſhamed of my ſhame: but when he was at Rome, he ſought me out very diligently, and founde me. The Lord graunte vnto hym, that he maye finde mee wth the Lord at that daye. And in howe many thinges he miniſtered vnto me at Epheſus: thou knoweſt very well.

The ſexte,

The thyng that I receyued of Chriſte, I haue lykewiſe committed vnto thy fidelitie, therefore ſeyng thou haſt the ſorme and example of diſpensinge the ghoſpell and of ſincere doctrine, whiche thou learnedſt of me not beinge grounde of tryalyng and doubtfull queſtions, but of faith and charitie whiche Chriſt Jeſus hath bothe taught and exhibited vnto vs: loke diligentlye thou kepe that, whiche is committed vnto thee.

## The paraphrase of Erasmus vpon the seconde Epistle

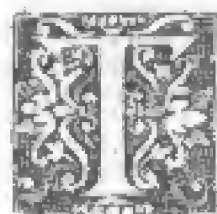
The thyng that I committed vnto thee is sincere and pure, see that it be not despoiled throughte thy negligence, I know that many goe aboute and shall goe aboute to corrupte the doctrine of the gospell, but loke that thou stoutely and constautlye maynteyne that, whiche thou haste taken in bande, through the helpe of the gospellike spirit that dwelleth in vs: By whose ayde we shal be able easylie to continue and also to put to flyght what so euer daungiers shall fall. And those that wante that spirite are stayed with the stoyne of displeasures: a geue ouer the gospels busines. For I suppose it is not vnknoen vnto thee, that all the others, that cleaued vnto me in Asia, afterwarde forsooke me, and inasmuche as they were with me but with faine holowe hartes, by and by throughte occasion their countrefaite gospellinge begaune to appere, and they begaune also at Rome to geue me ouer. And among other there was Phygellus and Hermogenes, I will not vtter all their names. But as for them both their names euen by the sounde of the wordes declare them inconstaunt. The forther hathe his name of his rennyng awaye, and the other of subtiltye. It is not my parte to wishe them that they haue deserued. But this it standeth me in bande to praye for, that God the rewarder of wel done dedes, whose pleasure is to recken it doone to him selfe, what so euer is bestowed vpon his seruantes, blesse Onesiphorus householde. For he hathe oftentimes other wayes bothe comforted and refreshed me in these boote afflictions, and euen at that tyme was not ashamed of my bondes, perceauinge that it is a glorious thyng to be afflicted for Christes sake, nor was any thyng affrayed to be in the same perill with me, by reason of the gospelles promysse: but whan he was at Rome, he dyd not onely not refuse to sprake with me whan I was in prison, but also with greate diligence soughte me and woulde not rest tyl he had founde me. And so he founde matier to exercise mercie: the Lorde Iesus graunte him, that he maye likewyse fynde mercie with him in that daye, wherin euerye one shalbe rewarded accordyng to their dedes, and that he may fynde God beneficiall to him, that was diligent to be beneficiall to me in myne affliction. For I wyll not here make rehersall, in howe many thynges he dyd for me at Ephesus, sayng thou knowest it better than I. And lyke as he shewed himselfe there, the same was he towards me also at Rome. For true charitie is not frayed with any fygures of afflictions.

### The ii. Chapter.

*The text.* Thou therfore my sonne, be strong in the grace (that is thorow Christ Iesu) and in þe thynges that thou hast heard of me by many witnessis. The same edifyt thou to faithful men, which shalbe apte to teache other also. Thou therfore suffer afflictions as a good souldier of Iesu Christ. No man that warreth, entanglerh him selfe with worldly busyness, and that because he maye please him, which hath chosen him to be a souldier. And though a man stryue for a mastery, yet is he not crowned, except he stryue lawfully. The husbandman that labourerh, must first receaue of the fructes. Consyder what I saye. The lord geue the vnderstandyng in all thynges.

Therefore accordyng





**I**herfore according to Oneliphorus example and myne take  
 thou a strong stomake vnto thee laving hold vpon the good-  
 nes of God, whiche we haue by Christe Iesus: and being pre-  
 pared and armed agaynst all periles that syncre doctrine of  
 the ghospell, whiche I deliuered vnto thee not in hackett mu-  
 ker but openly before manye wythesses. see that thou deatelye-  
 beloued sonne, deliuer likewise by handes vnto others to be published abroad:  
 not to euery bodye at auenture, but to those that thou shalt thynke wilbe faith-  
 full ministres, and that shall appeare agte, not only to folowe that thyng them-  
 selues that they haue receiued, but also to poynt it putelye abroad vnto others.  
 Thou seest, that suche as be appoynted to the ministries of warre, set all mat-  
 ters aparte and leaue nothing vntoyought or vndone, that they maye vse their  
 seates with commendacions: And Christe hath euen his maner of warre also.  
 And he it is in to whose booke thy name is written, and to serue hym thou haste  
 taken thine othe, and he hath made the Captayne of his atures. Se therefore,  
 that as it becometh a valiaunt captayne agaynst al sorowes that fortune, thou  
 shewe thy selfe hartle and woorthy thyne Emperour Iesu Christ, whiche conty-  
 nued stedfastly in the offyce committed vnto hym euen vnto the crosse. Be not  
 careful for þe pelfe that man lyueth by in this world: Cast þe care al together vpon  
 þe emperour, be þe altogethet in this mynde, þe what he hath commaunded the, go  
 hertely about it. It behoueth not vs to appeare those slacke in the warfare of  
 Christ, tha we see þe comen sort of souldiours be tye secular warres. For which  
 of the is it, þe whan he hath once appoynted himself to the kyng or Emperours  
 warres, is careful for clothe or meate: The prouision of these matters, the Em-  
 perour taketh vpon hymselfe. A souldiour, hath nothing to care for, but to  
 make hys trauid acceptable to the Emperour, of whom he was chosen as a va-  
 liaunt and a fapthfull souldiour vnto thys busynesse: For he knoweth hys re-  
 warde is ready in thempoeturs handes, in case he deserue it. Also amonge suche  
 as haue giuen them selues to wastle for chastities, it is not ynoughe for eue-  
 ry one that wastleth, to wastle it maketh no mater howe so that he wastle, but  
 he styrueth to wyinne the victorie, being assured that there is a crowne ready  
 prepared: yea, but for him that behaueth hym selfe hartlye and stouetlye in  
 wastlyng. After the same sorte a diligent husbandeman, whan he breaketh vpon  
 his ground, whan he donggeth it, whan he soweth it, whan he weyeth it, he is  
 all together in his worke, and thinketh no labour paynfull to him in hope of  
 the frute, that he knoweth the good grounde wyll yelde in his season. Howe  
 muche more behoueth it vs to doe the same, whiche are occupied in the ghos-  
 pells affaires, that being prouoked wth the rewarde of immortalite, we should  
 suffer all thynges willynglye in this worlde, speciallye forasmuche as we haue  
 an Emperour that nother wil nor can deceaue vs: Considre what I meane by  
 these similitudes. The lord geue thee vnderstandpng, not only in these but al-  
 so in all other thynges. Herof cometh no losse at all, but rather whan afflictions  
 encrease, the gayne of saluation whiche is preached by the ghospell encrea-  
 ceth also. For so is it Goddes pleasure to declare his myghtye power. We  
 haue sene in the heade what we maye trust vpon in our selues.

## The paraphrase of Erasmus vpon the seconde Epistle

The text.

Remember that Iesus Christ of the seede of Dauid, rose againe from death according to my gospell, wherein I suffer trouble as an euill doer, such vnto bandes. But the wrath of god was not bounde. Wherefore I suffer all thynges, for the electes sake, that they may get also obtaigne that saluation, which is in Iesus Christ, with eternal glory. It is a true sayinge, for yf we be dead with hym, we shall also liue with hym. If we be patient we shall also reigne with him. If we deny hym, he also shall deny vs. If we beleue not, per aduersary he sayeth. He can not denye himself. Of these thynges put them in remembrance: and resiste before the Lord, that they take no contentious wayes, which are to no profite: but to the pueruering of the hearers.

It is requisite to haue in remembrance, as thou knowest, that Christe Iesus being made mortall man of the seede of Dauid, hath enhanced the glorie of the gospell through the sufferinge of rebukes, and after the punishmentes of the crosse was exalted to the rewarde of immortallitie. This is the gospell, that I preache yet hitherto without synnyng, beinge not ther afraid of the Jewes malice nor of the Gentyles feare. And for the gospels sake I am afflicted with many displeasures of them both, yea even vnto prison and bondes as though I were an euill doer. And so; all that I doe not, so geue ouer the preachinge of the gospell. My bodye is bounden yetto, but my toungue that preacheth Christ could not be bounden. And beinge a prisoner, as muche as doeth possyble lye in me, I assure as many as I can vnto Christ of what sorte so euer they be. It maketh no matier to me what I suffer, so that I maye increase some gynes to the gospell of Christ. For this cause sake, I suffer all thynges willinglye, beinge assured of mine owne saluation, and that they also through the preachinge of the gospell shall attayne saluation, whiche God hath appoynted to this felicitie, whiche saluation is offered to all men, not through the Moses lawe, but through Iesus Christe, who lyke as he hath suffered for vs, so lykewise it becometh vs to suffer for his gospels sake and for the saluation of our brethren: and lyke as he through the sondy afflictions and synghetfull entreatinge was exalted to the glorie of heauen, even so muste we preace to the same ende by the same waye. This matter vnto manye seemeth hard & incredible, but vnto vs it ought to be vndoubted. For yf we be thorough baptism dead together with Christ vnto the lustes of this world: or also yf we perseuer in the professyon of baptism, & so it chaunce vs to be turmoyled with the sorowes of this world, it shall come to passe, yf we shall also liue w Christ, yf it so wete, we shall be companions of immortallitie w him, whiche were companions of death with him: And yf we suffer wyth hym and for his glorie, we shall vndoubtedly reigne w him also. For god is of most perfecte equitie, & wil not suffer those to be shut out from the felowshippe of reygnyng, whom he would haue to be felowes of sorowes sufferinge. Yf we professe him boldly in this worlde before men, he shall acknowledge vs also in his Maiestie. But and if we shall denye him (for he denyeth him that refuseth his crosse) it shall come to passe, that in the laste daye we shall heare that terrible voice: I knowe you not. If we put our trust in him, we do for our owne wealth, but if we distrust him, he shall haue no losse. For concerninge our opinion of him, there cometh neyther wyngyng nor losyng to him therof. He of his owne nature is true, and can not chuse but be lyke hymselfe. Whether we beleue or beleue not, that shall come to passe that he hath promysed, to the godly, lyke that neuer shall dye: and to the vngodly, deathe that shall neuer haue ende. This is the foundation of the gospels doctrine. Of this see thou warne all men, wythoute disputyng and wyanglyng



mingling with humane argumentes, but charge them by the Lord Iesus the autor of this doctrine, and the witness of the monition, yea and the reuenger of ungodlynesse: excepte they will repent being warned. By this manner of laboure earnest charging, thou shalt doe more good, than with disputing. Spende not in any wise thy tyme with wordes after the manner of Sophists, nor come with humane reasones to affirme the thinge that oughte to be perceived by faith. For that matter doeth not onely anaple nothing to the furtherance of godlines, but also it weakeneth the strength of faith, and at length subuerteth the myndes of the hearers, that euery thinge is called in to question, and with philosophical reasones the thinge now set by now shewen done, whereof it is not lawfull to doubt, and so ariseth question vpon question, that there is neither ende nor measure of questioning.

And thou shalt be like thy selfe laboureing vnder god, a workeman that needeth not to be ashamed, well labouring the word of truth iustly. As for vngodly heresies of wordes passe thou ouer, The letter, for they wyl increase but geate vngodlynes, and these wordes shall sette euen as both the disease of a canker: of whose number is Hymeneus and Philetus (which as concerning the truth haue erred, saying: that the resurrection is past already, and soe destroy the faith of some. But the true ground of goddannes shal both this scale the Lord knoweth them that are by it. And let euery man that calleth on the name of Christ depart from iniquitie. For withstanding in a great house as many vessels of gold and of siluer; but also of wood and of yeth: some for honoure, and some for dishonour. If a man therefore purge hym selfe from such men he shalbe a vessel sanctified vnto honoure, more so; the use of the Lord, and prepared vnto all good works.

See that thou rather let such manner of minglinges passe, and studie to shewe thy selfe a gospellyke workeman, not a disputour, but a workeman, laboureing not vnto men but vnto God, and bechaunce thy selfe so in the gospels affayres, as he that hath chosen thee, need not to be ashamed of thee. And that shalte thou doe, in case thou wylte shewe of daye sende disputacions, and teache faith to be the summe total of the gospels doctrine: and if thou brushe awaye the brambles of doubtfull questions, and deuyde and distribute the worde of God with brighte iudgements, proponyng onely those thynges, that properly belong to the matter of saluation and of godlynes. So ouercome rectely boldly daye babbling of wordes, whiche if they be once receyued, be none appeareth by lytle and lytle, and they shall growe alwayes to wickednes more and more, and at length the matter shall come to that ende, that many opinions and disputacions beyng come in vze, the strength of the gospels doctrine is ouerwhelmed, obscured and growen out of vse. For the sake of suche men, in case it once occupie the cares and myndes of the temple, it wyl alwayes crepe further and further, none other wyse than a Canker in a bodye creaseth not to occupie the nere partes by lytell and lytle, till it haue matted all. So that a myschefe is muche more to be looked to incontinent at the beginning, and to be cut of rather than cherished, afore it take roote. Suppose that I am affrayed of these matters with out cause, excepte that wee haue already scene in Hymeneus and Philetus the thyng that I am affrayed of. For they, while they teate of the matter of faith with humane disputacions, haue erred so ferre wyde frome the truth of the gospel, that they haue denyed the chiefe poynte and foundation of the gospel, saying, that the resurrection is already synished in Christe, and none other resurrection to be looked for on our behalfe,

## The paraphrase of Erasmus vpon the seconde Epistle

behalfes, than that wherby we are in a maner bozne a newe and lyue agayne in our children representyng vs. They consider not in the meane season that take awaie the resurrection, & the feare, and hope of rewardes: taken awaie also, why they abyde after sondry sortes for the godly and vngodly. This myschiefe were the more tolerable, but that they being subiected their selues subiected the fapth of some other with their doctrine. But there is no perill, lest they perustitie shoulde cleane turne the truth of the gospel vpside downe: though mennes opinions waue vp and downe, yet truly the foundation of fapthe being through the helpe of Christ cast and defended, standeth firme and cannot be shrouken with any resistences of heretikes. For vnto it is this sentence engrauen as it were a stone and can neuer be scraped out: The Lorde knoweth who be his owne, and: leaue euery one departe from iniquitie, that professeth the name of Christe. It is no maruayle, though they departe from Christe, that were neuer spicerely ioyned vnto Christe. But from these such doctrine ought euery one to adstepne, that haue once belened the gospell with a pure fapth. In dede it is to be wished with all desyres, that no suche pestilence spryng vp in the congregation. Doubtless it can not possibly be, but in suche a multitude of men, we must suffer some naughtie parkes myngled among the good. Yea and they naughtines is turned into good of the godlye, in that being bered of suche they expresse the constauencie of their fapth more largely. So in a riche mans great house, there be not only vesselles of gold and siluer, but also of wood and of earthe: wherof some be appoynted to honest vse and some to dishonest. This onely difference there is, that suche as be naturally of claye or of wood, can not be turned in to golde or siluer: But in this case forasmuche as it is a matter of the wyll and not of nature, he that through his owne wyce hath made himselfe a vessell of shame, maye (by the helpe of God) begeth agayne to be a vessell of honour. And contrary wyse, that foloweth of godlynes that hath bene a golden vessell in the house of God, in case through his faulte he shoulde agayne vnto vngodlynes, shalbe a vessell of shame. Unbeliefe, desyre of aduancemente, crueltie, luste and suche lyke defeaules of mynde, make a man to be a vessell of shame. From the which who so shal betterly purge hym selfe, and retorne vnto innocencie and godlynes, no doubt he shalbe a vessell of honour and a pure vessell fette for excellent good vles, and alwayes ready for his lordes as often as neede shall requyre.

The text.

Rudes of youth auoyde, but folow righteousnes, fapth, loue and peace, with them that call on the Lorde with a pure heart. As thyng and vnlearned questions put from the, knowing that they do but geaue slepe. The seruant of the Lorde must not depur: but be gentle to all men, apte to teache, and one that can suffer the euill with mekenesse, & can instructe them that resist the truth, yf that God at any tyme wyl geue the captiuaunce, for to knowe the truth, and that they maye come to the selues agayne out of the snare of the deuill, whiche are holden captiue of him at his will.

I knowe that youth is prouoked with sondry lustes that maye dyaue a man to uncleannesse. But thou that exercisest the office of an Elder, auoyde all lustes of youth, rather folowe the thynges that worthily becomethe thee: righteousness, fapth, charitie, and peace with them that profess Christe with a pure herte. With suche as hymeneus is, haue thou nothyng to doe. Innocencie spinneth not, fapth disputeth not, charitie is not statelpe, peace styueth not. To be thowte, receyue no folyshe and vnlearned questions, that haue more ostentati-  
on than



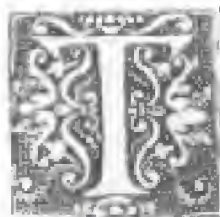
on than wisdom, knowing that of suche nothing elles spryngeth, but chydng and brawlyng, whylest the heate of disputacion breaketh oute alwayes more and more, the matter at last groweth vnto rageyng madnesse, and so that none wyl geue place to other but had rather mooste subburnely defende the parte that he knoweth to be false, than to be taken for the lesse learned. With this kynde of men therfore thou shalt not meddle, whan it is not possible to ouercome them. Chyriste perswaded not the worlde by this waye. He ouercame with sobrenesse and gentlenes, and his voyce was not hearde in the streets.

And so it becometh the seruaunt to folowe his maisters fote steppes, and not to be a brawler, but peaceable and gentle towardes all men: for that men best perswade with more ease that is playd for his charitie and sobrenes, beinge ready rather to teache than to chide: patient in sufferyng euill, and not a prouoker, and suche a one as correcteth more softly than sharply, those that be resistours, expressing himselfe to meane nothing elles in all his muche a do; but to bring them to amendement. For no man ought to be despayred of anye ly: For it maye be, that throughte soft and stendely correction, God maye geue them repentaunce of their former trowys, and whan the bawkenesse of synne is wyped awaye, they maye acknowledge and embrace the trouth which before they impugned, and at laste being repentaunte and (as it were) awakyng frome the heaue slepe of ignorance, they maye runne out of the devylls snare, whiche vndoubtedlye are naughtye lustes, wherein beinge caught before, they were caried about at his pleasure, yea even vnto persecutynge the trouth of the ghospell.

### ¶ The.iii. Chapter

This know, that in the last dayes shall come perillous tymes. For men shall be louers of their owne selues, couetous, boister, proud, curst speakers, disobedient to fathers and mothers, unthankful, ungodly, unkind, reuilers, false accusers, rascals, haters, despisers of the which are good, traytours, heady, hypocrites, greedy upon voluptuousnes more then the louers of God, hauing a similitude of godlynes, but haue denyed the power thereof: and suche abhore. For of this sort are they which enter into houses, and bring into bondage women laboure with synne, which women are led with dyuyls lures, euer learyng and neuer able to come vnto the knowledge of the trouth.

The text.



Therefore it is requisite that we arme vs, not onely agaynst the persecutions of the Jewes and the Ethnikes, but also agaynst the malice of these manner of men. For we must not dissemble but ouercome that, whiche can not be avoided. This take for a certapntie, that the spirite sayeth before hande, it shall come to passe, that in the last dayes shall come mooste harmous tymes, whan pure godlynes shall growe out of kynde, and the charitie of the ghospell were colde: men shall be louers onely of them selues, geuen to couetousnes of money, dishonnest, proud, curst speakers, disobedient to fathers and mothers, unthankfull, wycked, lackynge good will towardes those that be their owne and of their nere kynted, promysse breakers, false accusours, rascals, brennyll, haters of goodnes, traitours of their felowes and frendes, rascall, swelling, more louing of voluptuousnesses, than of God. Through tye, apparel, ceremonies, and hypocryse, makynge an outwarde shewe of godlynes, whan they

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whan they deny the chiefe poynte of true godlynes, being so muche the more pestilent, in that vnder an outward apperance of religion, they are both of moste fylthy spotted conuersacion, and also despyle the sinceritie of the ghopelless doctrine with Jewlike fables and menues. Inuentions. Whereby it is to see at this presente daye that some tende to these abhominable sortes of behauiours. See therefore that thou also auoyde suche persons. And to thintent thou mayest the more certaynly doo so, I shall partly paynte oute, theymanners vnto the. Of this sorte in dede be those, that wryth setting out of fained religion, in fluttringe clothes, with a countrefaite grauitie of countenance, with a craftye pale colour they conuepe them selues in to other mens houses, and there the fyrst thyng they doo, they goe aboute to inuagile the folische women, so as they maye by meanes of the more easylie begyle the husbandes, euen as the serpent by meanes of Eue deceaued Adam. For fyrst, the weaker sexe is the more apte to be deceaued. Than they entangle not the hodge and the true godlye matrones, but the lyghte women, whiche so professe Christe, that they be for al that laden with synne, and forasmuch as they do not substanti- ally endeuout them selues vnto perfitte godlynes, they wauer and are caried a- bout with diuerse lustes, not being content to haue learned once of vs, that whiche is sufficient vnto true godlynes, but are often tymes greedy to learne newfangles, and for that cause they prouyde them doctours mete for their owne lustes, that teache them to knowe nothyng, and neuer bring them to the knowledg of the truthe: But rather vnder the pretence of teachyng the ghopell, they cloke their moste fylthy lye, and thoughte they professe Christe openly, yet they teache suche geares secretlye as be cleane contrarie repugnaunte with the doctrine of Christe.

The text.

As Iannes and Iambres with those Mooses, euē so do these also resist the truth: for they are of corrupte myndes, & trade as chesynge the fowly, but they shall pryncipally no longer. For these madnes shal be vttered vnto all men as theise was. But thou hast sent the experience of my doctrine, fashion of lyuing, purpose, fowly, long suffring, loue, patience, persecutions and afflictions, whiche happened vnto me at Antioche at Iconi- um, & at Estra, whiche persecutions I suffered patiently. And tes them al, & forde deli- uered me. Yea, and all they that wil lyeue godly in Christ Iesu shall suffre persecution. But the euill men and disceimers shall waxe worse and worse, while they disceyne & are disceyued them selues.

It ought to seme no maruaile, yf there arise some euill nowe, whose naugh- tyenes is exēple to the ghopell. It is an olde exēple. For lyke as in tynes passe in Egypte Iannes and Iambres with their enchauntementes wente a- bout to put those inuinculous wonders out of reuerence that Mooses by the po- wer of God did: euen so these men also vnder a certayne false pretence of god- lynes, resist the truthe of the ghopell, being desperate men that are not onely infecte with most shamefull lustes of mynde, but also depaue the sinceritie of the ghopelless doctrine and of saythe vnto their owne purposes. And vnto this tyme they haue in dede deceyued some, but from henceforthe they shal not so muche pvenable with their sleighthes. For it shall come to passe, that their madnes shal be openly vttered vnto all men, euen as those learned enchaun- tours craftye countenance being detected caused them to be contemned and laughed to scoyne. For whole maners and conscience are vncleane, their doc- trine is not possible to be cleane. And to be thoyte, countrefaite wares endure not alwayes



not alwaies. The thing that countrefaithing hath for a while covered in secret, tyme doeth bying forth into open lpght. But thou which art fatte balyke vnto theyr condicions, see that the doctrine of the ghospell, whiche I deliuered purely vnto thee, thou distribute also purely and constauntly vnto oher.

Suche as my doctrine was, suche was also my lpe, wherof thou canst best be wpenesse, whiche hast bene a great while countesaunt with me, and hast by experience sene in me, spenceritie of doctryne and demeanour of my lpe agreable to the same, hertye forewardenes of stomake, that fletted backe at nothyng, strength of fapthe that coulde not be moued with any sorowes, lenitie towardes such as were of wryng iudgement, charite wherby I was desirous to doo good euen for myne enemies and patience in persecutions and afflictions, which thou knowest chaunced vnto me at Antioche, Iconium and Listra. Thou knowest what greuous stormes of persecutions I haue susteyned aboue mannes strength. And yet the Lorde hath deliuered me from them all, by whose ayde I continued without synnyng. Nevertheless these fortunied not vnto me, either by myne owne peccat or by myne deserte, neither yet for any euill that I dyd; but for the purenesse bothe of my ghospell preachynge and also of my lyuing I was turnepled with so many sorowes. Yea and whosoever will (after myne example and Chrystes) folowe true godlynes, must necessarily (after his example and myne) prepare them selues to suffre afflictions. For the world shall neuer be without suche, as for the mayntenaunce of their seyned religiō, shall trouble and goe aboute to oppresse them that be folowers of true godlynes: Howbeit thys trouble shall be for out aduauntage, euen as vnto those toucht ones and deccaours, their prosperitie shall be vnto thei more greuous damnacion, for they shall suffre paynes for two speciall causes, as well in that they them selues swayed from the trueth, as also bycause they snared others in their errours. But as for the, in case they repent not, leue them to their owne perue.

But continue thou in the thynges whiche thou hast learned, which also were comitted vnto the, knowyng of whom thou hast learned the, & for as muche also as of a chylde thou hast knowen the holy scriptures, whiche are able to make the learned vnto saluacion thow thouw the fapth whiche is in Christ Iesu. All scripture geuen by inspiration of God, is profitable to teache, to improve, to amend & to instruct in righte wyse, that the man of god may be perfecte and prepared vnto all good workes.

Exe. cxiij.

But see that thou continue in those thynges, whiche thou hast leard of me, and be vpright in the office comitted vnto the, in as muche as thou knowest the doctrine and ordinaunce that thou hast, to be vndoubted, in case thou rememberest both of what autor it proceded, and of what teacher thou leardest it, and if thou hast not forgotten the holy scriptures, which thou leardest long ago of thine elders in the tender peares of thy first childehode, whiche scriptures beyng rightly vnderstanden, euen without our autoritie are hable to make the learned, as ferre as belongeth to the obteynyng of saluation, which the gospel promyseth vs, not through the obseruation of Moses lawe, but through the assured faith, wherby we beleue in Chrylle Iesu. That, whiche the gospel partly teacheth to be al ready done, the same the olde testament telleth and expreth before hande shall come. And yet it teacheth none other thyng than the ghospell doeth, howbeit after an other sorte if it haue a godly & a learned reader. There is no reason why we should esteeme the booke of the Prophetes or Moses to be of none effecte after the gospel is published, yf through a spirituall vnderstandyng they be applyed vnto Chrylle and vnto godlynes.

But al

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But al the whole scripture, that is set forth vnto vs not by mans witte but by inspiration of the holy gost, hath greate profyte, either to teache the thynges whiche are not vnknewen but with perill of saluation, or to reprove them whiche are agaynste the vertue, or to correcte and call agayne them in to the waye, that erre of pgnorance, or elles to orde and infirme not in Jewishnes or humayne Philosophie, but in true innocencie and vprightenes of lfe: and is so muche auaylable for al thinges that make to the offices of godlines, that the man dedicated to God, can be behynde in nothing, but to be pefite and fullye furnyshed to all the woorkes of a Christian lfe.

### The.iii. Chapter.

The text.

I testifie therfore before God, and before the Lorde Iesu Christe, whiche shall iudge the quicke and dead at his apperpyng in his kyngdom, preache thou the worde, be fetuer, in season and out of season. Reproue, rebuke, exhort with al long sufferynge and doctrine. For the tyme wyl come, when they shall not suffer holysome doctrine: but after theyr own lustes shall theyr whole care lye, get they an heape of teachers, & shall withdraw their eares fro the trueth, & shalbe turned vnto fables. But watche thou in al thinges, suffer afflictions, do the worke of an Euangelist, fullyl thyne office vnto the vtmost. Be sobre.



**M**oreouer I beseeche the esteemes by God the father, and by Iesus Christ whiche shall iudge the quicke and þ dead, whose sentence no man shall escape: and by his conuynynge wherein he shall come to iudgement, not in a lowe estate, but myghtie and terrible, whiche suffered him selfe here to be iudged: and by his kyngdome whiche no power shalbe hable to resiste: preache the worde of the gospel stronglie, nether beinge fraped with aduersite nor lusses in prosperitie. Be fetuent and earnest in season and out of season. For there shalbe no tyme but it shall seme in season to the, wherein thou mayest haue anye hope to do good in the gospels busines. Reproue the offender, exhort the sluggish, checke him that still continueth in error, so as he may be amended with seueritie whiche was not amended with curreous admonition: howbeit checke him so, as with the sharpenes of chydryng thou myngle both all lenitie & doctrine, lest thou seme either to hate him in case thou chodre at him w nothing but checkes, or elles to chide him without aduilement, if thou do nothyng but checke him and teache him not withal. For with moze ease he is obedient that is perswaded, and with a better wyl a man doeth after him that loueth him, than him that loueth him not. This is rather to be had in vze, that we confyrme the consciences of them that outs be, forsomuche as herafter shalbe (as I sayed before) a haynous and a perillous tyme, wherein some shall departe from the profession of the gospel, and not suffer the true and holysome doctrine of Christe, that is contrarie to the lustes of this worlde: but lyke as they are of moste fylthie corrupt affections, & that of sondry sortes, euen so shal they get luyng to themselves sondry new doctours, not to teache godlines but that with Jewlike fables and mans inuentions shall ticle their eares that shal lye with a folishe desyre rather to heare newfangles & subtil fyne reasons than mater of profite. Vnto their fables they shall conuerste theselues, & shal turne their eares fro the trueth of the gospel: But endeuout thou thyself so muche þ moze vnto þ cleane contrarie maner, watche, & beare euery thing for þ gospels sake, & shewe thy selfe a right gospel preacher in dede. For those that teache their own fantasies, though they are named gospel preachers, yet verily they are none.



For I am now ready to be offered, and the tyme of my departing is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is layd vp for me a crowne of rightynesse which the lord (that is a righteous iudge) shall geue me at that day: not to me onely, but vnto all them also that loue his coming. Do thy diligence, that thou mayest come shortly vnto me. The text.

In the ministeris that thou exercisest in my towne, see thou behaue thy selfe so, that thou mayest fulpe perswade those matters that thou teachest, and fasten them thoroughly in their consciences that they be not spghelpe shaken out by them that shall goe aboute to teache contrarie thynges. Whiche thyng standeth thee in hande so muche the moze diligently to loke to, in that I shall not helpe you in your trauayles any longer. For I as a sacrifice appoynted to Christ, begonne euen now to be offered vp, & the day of my death is not long to. And I am willing and glad to be offered vp, bothe hauyng a good conscience of my former spent lyfe, and beyng assured of my rewarde. I haue foughten a ioyful fight, I haue finished a gospellike course, I haue done that, that was appoynted to me most thoroughly and faithfully. I haue already played my paces, nowe for that that is behynde, I knowe it is in sauegarde. I know that the crowne due to innocencie is layd vp in store for me, which the Lorde shall yelde vnto me, euen the Emperour, whose souldiour I haue bene. But he shall not yelde it to me in this lyfe, wherem is the tyme of fyghtynge, but in that daye wherein he euen that righteous iudge shall rendze vnto euery one rewarde accordyng to their desertes. For it is not for me only that this crowne of immortallite is prepared, but for all them also that laye holde vpon his promysse, and kepe them selues vpryght and vndefyled, waytynge gladiely for his coming: among whom I trust thou arte one of the chiefe. Doo thy diligence to come to me as shortly as thou canst. The pryncen hndyeth me that I can not walke hyther and thither to goe aboute the ghopelles busines, and I am forsaken almooste of euery bodye. And to be shortly, there are some thynges, that I am desyous to commende vnto the by myne owne mouthe afore my departing.

For Demas hath forsaken me, and leaue this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. Only Lucas is with me. Take Marke, and bring him with the, for he is profitable vnto me for the ministracion. And Tychicus hath I sent to Ephesus. The cloke that I left at Troada with Carpus, (when thou comest) bring with the, and the booke, but specially the parchment. Alexander the copper Smyth had me muche sorow: the Lorde rewarde him accordyng to his dedes, of whom be thou ware also. For he hath greatly withstande our worke. The text.

Demas hath forsaken me, hauyng leaue to possesse thys worldes pleasures, than in hope of immortall rewarde to be companion of myne afflictions. vpon this purpose he went to Thessalonica: Crescens is gone hence into Galacia, for busines that he hath there. Titus is to Dalmatia: Luke onely is w me for he neuer getteth ouer, folowynge me what fortune so euer falleth. When thou comest, bring Marke with thee, for I haue neede of his service. For I haue sent Tychicus about certayne busines vnto Ephesus. And when thou comest, bring the cloke with thee that I left behynde me at Troada with Carpus, that I maye weare it both in winter & in prison, & also the remaunt of booke that I left behynd me there, especially those that are writen in parchment. Alexander the copper smyth hath not only forsake me in these stornes, but hath also done me much sorow. It is not my part to reuege it, but the lord rewarde him as he hath deserued, of who also be thou ware. For he did not onely not assiste me, but he did also vehemently withstande our sayynges.

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The text.

¶ At my first answeringe, no man assisted me, but al forsoke me. I praye god, that it maye not be lapse to their charges. For withstandyng the Lorde assisted me and strenghted me, that by me the preaching should be fulfilled to the vtmost, and that all the Scandales should be heate. And I was deliuered out of the mouth of the Lyon. And the Lord shal deliuer me from all euill boyngs, and shal kepe me vnto his heauenly kyngdome. To whom be praye for euer and euer. Amen.

At the fyrst tyme that I was put to make answer at the Emperours barre, no man assisted me, all were astrayed and forsoke me. Ther fell vpon them a certayne humane toye, I woulde not wythe it to be imputed vnto them. For albeit I was destitute of mans helpe, the lorde forsoke me not but assisted me, and gaue me strength, that þy preaching of the gospelses saythe, should be perswaded to the vtmost by me, and that the same of it should be sprezde abrode vnto the eares of all the gentyles. For vpon this consyderacion, I suppose, his wyll was to haue me tossed aboute throughe dyuerse countries, & at length to be brought vnto Rome, so as þy gospelses doctrine should be spred þy more farther abroade. By the helpe of him that is mightier than any tyranne, I was deliuered from the moste raging Lyons cheawes. And myne assured trust is moztowre, that the same lorde wyll deliuer me also hereafter, from al the wyckednesse of þy wolked, that I shall not shyne by any occasion from the synccrite of the gospel. And yf I shall suffre death here, yet he wyll pserue his seruaunt & souldiour vnto his heauenly kyngdome, vnto whome be glorre for euermore. Amen.

The text.

¶ Salute Prisca and Aquila and þy household of Onesiphorus. Crastus abode at Corinthum. Trophimus haue I left at Alerum sicke. Doe thy diligence, that thou maist come befoze wynter. Eubolus greeteth the, and so dothe Pudens, and Lynus, Claudia, and all the brethren. The Lorde Iesus Christ be with thy spirit, Grace be with you. Amen.

Salute Priscilla and Aquila myne hospite and myne hospites, and Onesiphorus household, vnto whom I am very muche bounden. Crastus tarped Ayl at Corinthum. To conclude, I left Trophimus behinde me at Apletus very euill at ease. Doe what thou canst to come hyther befoze wynter marris the waye, to make it latte iournayeng. Eubolus greeteth the well, and Pudens and Claudia, and all the rest of the brethren. The lorde Iesus Christe which hath alwayes assisted me, be also with thy spirit. Grace be with you: Amen. This haue I subscribed with myne owne hande, that the Epistle maye be the more surely credited.

Thus endeth the Paraphrase vpon the later  
Epistle of the Apostle Paule  
to Tymothee.